September 8
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"Enter ye in at the strait gate: for strait is the gate, and narrow is the way that leads to life, and few there be that find it; but wide is the gate, and broad the way which leads to death, and many there be that travel therein, until the night cometh, wherein no man can work." BOOK OF MORMON, 3 NEPHI 27 : 33.

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TRUTH WILL PREVAIL*

ELDER SYLVESTER Q. CANNON
PRESIDING BISHOP OF THE CHURCH

I FEEL the responsibility, my brethren and sisters and friends, of occupying this position. I desire that I may have your faith, that I may be inspired to say those things that will be profitable to all of us. I rejoice greatly in the testimonies and the instructions that have been given to us during this conference. I am sure they are calculated for the welfare, growth and development of the Latter-day Saints.

THE WORDS OF ETERNAL LIFE

When the Lord Jesus Christ was upon the earth, and was teaching men the principles of life and truth, there were some who followed Him, as we have heard, from among whom He selected His Twelve Apostles. But a time came when the question was asked whether or not they would continue to follow Him, and Peter responded: "Lord, to whom shall we go? thou hast the words of eternal life." Where could they go to find anything to compare with that which He had presented unto them? I am reminded of the remark made by the Saviour to some other followers of His. I would like to read a few words:

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

*Address delivered at the sixth session of the Ninety-seventh Annual Conference held in the Tabernacle, Salt Lake City, Utah, April 6th, 1927.

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

At a later time, when Jesus was about to be crucified, He was before Pilate, the Roman governor; and Pilate asked Him some questions, and, besides others, if He were a king. Jesus said:

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth?

DILIGENT MISSIONARIES

In the year 1837, when Heber C. Kimball and others of the Apostles and Elders were sent to England for the opening of the door of the Gospel in that land, after arriving in Liverpool they traveled on to Preston, as I remember it, and as they alighted from the coach, or the stage, at that place they saw a banner before them erected as a part of the celebration in honour of Queen Victoria, and on that banner the words—"Truth Will Prevail." These brethren were encouraged by the words on that banner. They proceeded diligently and faithfully in the prosecution of the work that they were called to perform; and the harvest which was reaped through the power and influence of the Holy Spirit as a result of their labours was wonderful.

What is truth? We are told that it is the knowledge of things that have been, that are, and that are to be. The Latter-day Saints have accepted this Gospel, which we understand to be the truth. When the missionaries go out into the world to preach the Gospel, they present these things which they declare have come from the Lord; and those to whom the message comes are invited to investigate carefully, to compare these things with those which were declared by Jesus and His Apostles, and with those things that are contained in the scriptures from the very beginning.

TRUTH AND THEORY

In every instance those who have accepted this message after careful comparison and investigation have become convinced that these principles are true, that the ordinances of the Gospel conform exactly to those which were taught by the Saviour and His Apostles in the previous dispensations, and that the restoration of the Gospel, as declared by the Latter-day Saints, is true. So we have come to accept these principles as being the truth, the everlasting truth. In other words, the Gospel is "the truth, the whole truth, and nothing but the truth." The Latter-day Saints have been taught and have appreciated the fact that wherever truth is to be found it is a part of the Gospel. It is for our welfare, our blessing, and our development.

In the world to-day there are many things that are in the

nature of theories. The scientific method of investigation is to experiment, to establish a hypothesis or a theory, and then to endeavour to prove whether or not that theory is correct. There are many theories in the world that some people accept as truth, and yet they are in a status of uncertainty. But things that are definitely and positively proved to be true are and should be accepted and lived up to. There are divine truths which are for the eternal welfare of men, and those divine truths are included and comprehended in the Gospel of Jesus Christ. If men and women accept the truth, that is, the true Gospel of Jesus Christ, then they shall be made free—free from sin, from transgression, from superstition, and from all of those things that hinder men's progress.

PREJUDICE—SUPERSTITION—MISREPRESENTATION

I believe that the Gospel of Jesus Christ as restored in this latter day, in its purity and fulness, could not have been established and carried forward as it has been done in any other land than in this land of liberty. I am sure that the Lord had in His purposes the establishment of this land of liberty that the Gospel might be restored here and go forth to all other lands, that men might hear it and, so far as they love truth, accept it. But even in this land there has been, and is to some extent today—fortunately not nearly so much as there was formerly—a spirit of prejudice, of superstition, and sometimes even of persecution, against those who have accepted the truth.

When the Latter-day Saints received the message which came through the Prophet Joseph Smith, and undertook to live it, they were persecuted in those early days. I was recently reading a report of the Rochester Historical Society of New York, telling of the beginnings of "Mormonism"; and in that story, even today, they rehash old fables and falsehoods that were told against the Prophet Joseph Smith and other leaders of the Church in those early days. Even now they are continuing to spread misrepresentation by repeating those things which were used in a prejudicial way against the early church leaders. Well, the Church, organized in New York State, moved westward, because the destiny of this work was westward. They established themselves at Kirtland, and they had difficulty there because of persecution and objection to the truth.

EARLY PERSECUTION

The Latter-day Saints have always undertaken to maintain a spirit of kindness and patience, endeavouring to promulgate the truth, because they love it, and because they recognize it as a pearl of great price. Yet many people who ought to be willing to accept the Gospel and receive the benefits and blessings which come from it, have opposed it, and have undertaken to persecute

those who have accepted it. The result was that in Kirtland there came a time when there were very dark days for the Church. There were those who, because of persecution, could not stand, nor retain their love of the truth. They were affected more by the persecution of men, and they fell away from the truth. This did not change or alter the truth itself, but it did affect their standing, and deprive them of blessings which they would have been entitled to receive if they had retained their courage and faith in the Gospel.

So the people moved again westward to Missouri, the place that the Lord had designated as the centre place of Zion, and there they undertook to live the Gospel. It is true that they had some failings and weaknesses, but nothing to compare with the men who persecuted them. It was because they were a strange people, a peculiar people, who undertook to carry the Gospel of Jesus Christ, the truth, into their everyday lives that they were persecuted and driven. There came a time when conditions in the Church apparently were in a very desperate status, because of the terrible persecutions. Joseph Smith and other leaders of the Church were imprisoned, and their very lives were in danger. The people were driven and persecuted in every way, and some were massacred. Brigham Young and others who were not imprisoned were doing everything in their power to remove the saints from Missouri, and to find a resting place for them. There were those among them who could not retain the truth whereby they could be free, and endure persecution and trial and trouble.

DRIVEN FOR TRUTH'S SAKE

Finally the saints were established in Illinois, and there they built a beautiful city—the finest city in the State of Illinois. They established a wonderful community. Then again persecution followed, and those who ought to have been able to acknowledge and understand the truth of the Gospel were the ones who were bitterly persecuting and opposing this work. So, after all that effort, the leaders of the Church, Joseph and Hyrum Smith, were cruelly martyred, and others of the authorities of the Church were in danger of losing their lives, and the people themselves were finally driven out again and had to find another resting place.

So they came westward to this land. There were those, even then, who could not retain the truth, who could not continue in faith, who could not appreciate the fact that this Gospel is the means whereby they might be free and overcome the bondage of sin, transgression, superstition and those other things which are the result of the error that is abroad in the world. The Latter-day Saints who still retained and lived in accordance with the truth came to this land, established themselves and began anew to build

a community in which they could live in faith, unity and love, and promulgate the Gospel abroad. Notwithstanding these different crises that have occurred, the work has gone steadily forward. After they had become established here those opposed to the truth were not satisfied. Because of the fact that the Church was growing, that the truth was becoming established and was prevailing, persecution began again later on and continued for a time.

UNCHANGEABLE PRINCIPLES

There have been, therefore, at various periods in the history of this people the many tests that have come to the Latter-day Saints to prove their devotion to the truth, and their willingness to maintain it. The Gospel of Jesus Christ remains the truth. It is, as stated, the whole truth; it is divine truth; it is the will of the Lord. When the Lord speaks to man through His prophets as He has done, as recorded in the scriptures, what is said becomes His word and His will; it becomes scripture; it becomes the truth to mankind. While social and political conditions may vary at different periods of the world's history, the fundamental truths of the Gospel remain. Those precepts that are essential to man's salvation endure. So these necessary principles of the Gospel, restored in these days, remain as fundamental truths. They are unchangeable and invariable.

The Latter-day Saints who have been loyal have accepted and retained these principles, and they will always retain them, for they are true. There may be those who will fall away from the truth, whether it be the result of persecution or whether it be because of the pleasures of the world; but whether it be the luxuries or the persecutions that come to men, there are those who cannot endure the conditions necessary to observe the plain, simple, divine truths which make for salvation and for the blessing of mankind. But their failure does not alter the truth, nor stay its progress.

INFLUENCE OF THE WORLD

Fortunately, at the present time there is very little persecution of the Latter-day Saints anywhere; but there are influences of the world among us in this community, and, in fact, influences in the world everywhere, that tend to draw men and women away from the truths of the Gospel of Christ. We recognize the fact that while the Latter-day Saints claim to possess the Gospel of Jesus Christ in its fulness, and are endeavoring to live in accordance therewith, there are many other people in the world who are living in accordance with principles of truth that form a part of the Gospel. These are essential for the welfare, growth and development of mankind, in the promotion of ideals and the practices that shall enable them to accomplish the greatest good in life, and at the same time prepare themselves for eternity.

There are, however, efforts and influences abroad in the world which tend to draw people away from the truth, and from these principles which make for growth and development. Such influences are at work among us here. There is a growing tendency toward a spirit of vulgarity, of profanity, and of obscenity, that is most disgusting in its nature. If we go, for instance, to the theatres to-day we find the use of profanity—the taking of the name of the Lord in vain—a most common and offensive practice. It is also noticeable in many of the magazines that are widely circulated. Also, the jokes, stories and actions on the stage, and in magazines, are, in too many instances, so vulgar and even obscene as to be revolting, to say the least. They are having their influence upon many people, particularly the young people. So, these deceptive efforts are abroad, and their purpose undeniably is to draw boys and girls, and men and women away from the truth.

COUNSEL CHILDREN

My brethren and sisters, and especially my brethren who bear the Priesthood, who carry responsibility in presidencies of stakes, in bishoprics of wards, and all who have received this Priesthood, our responsibility and our opportunity—and also primarily the responsibility of fathers and mothers—is to endeavour to teach our children to restrain themselves in those thoughts, practices or habits that will tend to degenerate them, or tend to reduce their will-power, or their mastery of themselves. It is our business to train them, and forewarn them that if such habits are cultivated, or if they are allowed to grow in their minds, or any other habits of like character, they will tend to lead them away from this everlasting truth.

I pray that the Lord may bless every one of us, that we may recognize these signs and these dangers. We realize that there are influences abroad that are just as insidious, just as dangerous for the maintenance of the standing and the faith of the Latter-day Saints as there were in the days when persecution prevailed. At the same time, we as a people should recognize the great heritage that has come to us from our fathers through their stability of faith, devotion and love of the truth; and we should measure up to that responsibility by training our children and those under our care, through example and good counsel, to resist these habits and tendencies that will lead them away from the truth and into error, and cause them sadness and sorrow. The Gospel is a great ideal, a great set of principles, that makes for growth and development, for happiness and peace. It will prevail and triumph whether or not any of us individually shall be able to endure in faith.

May the Lord help and bless us that we may measure up to these opportunities and responsibilities, that we may be able to

stem this tide and these influences that are abroad, to maintain those plain and simple standards of truth and of righteousness that shall make for happiness, peace, joy, and finally for salvation, I pray, in the name of Jesus Christ. Amen.

FORGIVE AND FORGET

When streams of unkindness as bitter as gall
Bubble up from the heart to the tongue;
And meekness is writhing in torment and thrall,
By the hands of ingratitude wrung,
In the heat of injustice, unwept and unfair,
While the anguish is festering yet—
None, none but an angel of God can declare:
"I now can forgive and forget."

But, if the bad spirit is chased from the heart,
And the lips are in penitence steeped,
With the wrong so repented the wrath will depart,
Though scorn on injustice were heaped;
For the best compensation is paid for all ill
When the cheek with contrition is wet,
And everyone feels it is possible still
At once to forgive and forget.

To forget? It is hard for a man with a mind,
However his heart may forgive,
To blot out all insults and evils behind,
And but for the future to live—
Then how shall it be? For at every turn
Recollection the spirit will fret,
And the ashes of injury smoulder and burn,
Though we strive to forgive and forget.

Oh, hearken! My tongue shall the riddle unseal,
And mind shall be partner with heart,
While thee to thyself I bid conscience reveal,
And show thee how wayward thou art:
Remember thy follies, thy sins and misdeeds—
How vast is that infinite debt!
Yet Mercy hath seven by seventy times
Been swift to forgive and forget!

Brood not on insults or injuries old;
For thou art injurious too.
Count not their sum till the total is told;
For thou art unkind and untrue;
And if all thy harms are forgotten, forgiven,
Now Mercy with Justice is met—
Oh, who would not gladly take lessons of heaven,
And learn to forgive and forget!

M. F. Tupper

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 8, 1927

EDITORIAL

MATTER AND SPIRIT ETERNAL

Science and scripture testify to the fact that matter is indestructible, and of necessity uncreated in the inconsistent sense of having been brought into existence from nothing. Creation means organization and association, whereby matter may be made to assume unlimited variations as to constitution and form, and to serve an infinitude of application and purpose.

It is through matter that spirit, regarded as the life-force itself, operates and functions. We are accustomed to think of spirit and matter as distinct entities; and this conception is measurably correct if we remember that spirit, far from being substanceless, differs from matter rather in degree than in kind.

There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes.—Doctrine and Covenants 131: 7.

Supporting this inspired utterance we have abundant analogies in Nature. Take for example hydrogen, which is a colourless, odourless, tasteless gas, therefore not perceptible through the unaided senses, and so tenuous that only tight vessels can hold it confined. Nevertheless, by highly developed methods we have learned to weigh it, measure it in bulk, and otherwise manipulate it. Moreover, we know how to create it, in the sense of isolating it from other elements with which it had been previously combined. But even the tyro in chemistry, as well as every intelligent thinker, knows that such isolation is not a creation in the long accepted but wholly untrue sense of making the gas out of nothing.

Aside from its distinguishing chemical properties, hydrogen differs essentially from other elements through its lightness or low specific gravity. And so the tenuous substance we call spirit differs greatly from the grosser stuff we call matter in density, and doubtless in other properties unknown to us.

As the material elements combine into definite compounds, or become organized into tissue, plant, animal, or human, and so appear, for example, as an embodied tree, dog, or man, according to the grade of vital force acting upon them, so may spirit be organized by the operation of superior forces into living beings. Such spirit-creatures, though as yet temporally unembodied indi-

viduals, the Lord has designated by the expressive term "intelligences." A divine revelation recorded by Abraham amply illustrates this condition:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, . . . and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.—Pearl of Great Price, Abraham 3: 22, 23.

Incidentally, the foregoing passage demonstrates the preexistent or antemortal state of mankind, as individuals endowed with intelligence and agency, and of graded attainments.

We must distinguish between "spirit" and "a spirit" just as we segregate our conception of matter in general from that of any particular body or substance.

Spirits, while yet unborn into material bodies, or disembodied through death, are invisible to human vision and imperceptible to other bodily senses, except through special and divinely directed manifestation.

We have a record of Jehovah, the Son of the Eternal Father, rendering Himself visible to the quickened and divinely sustained sight of an ancient prophet many centuries before His birth into flesh as Mary's Son at Bethlehem. A devout Jaredite, who for the preservation of his people fervently besought the Lord in prayer, manifested such a measure of faith and purity of soul that the Lord revealed Himself to the man, and instructed him in this wise:

Behold, I am he who was prepared from the foundation of the world to redeem my people . . .

Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh.—Book of Mormon, Ether 3: 14-16.

God the Eternal Father is the Parent of the spirits of mankind. He created them from eternally existent matter as organized intelligences. We are the children of eternal Parentage; and as God is eternal, so are we, for to our existence there will be, can be, no end.—J. E. T.

BIRTHDAY OF COUNCIL OF TWELVE MEMBER

Elder David O. McKay, a member of the Council of the Twelve Apostles, was born at Huntsville, Utah, September 8th, 1873, and completes the fifty-fourth year of his life on the date that this issue of the *Millennial Star* bears.

Elder McKay filled a mission in Great Britain between the years 1897 and 1899, during the latter part of which he presided over the Scottish District. After his return home he successfully held various offices in connection with Church Schools and the auxiliary organizations. He was ordained an Apostle, April 9th, 1906, under the hands of President Joseph F. Smith, who presided over the Church at that time. Since then Elder McKay has devotedly pursued the work of the Lord, with his brethren in the Quorum of the Twelve Apostles, in the stakes of Zion and in the Missions. In 1918 he was appointed General Superintendent of Church Sunday Schools. He is the writer of *Ancient Apostles*, a text-book used in the course of study of the Sunday School First Intermediate Department. But he will best be remembered in these lands as President of the European Mission from late 1922 until late 1924.

We, the members of the Church of Jesus Christ in this hemisphere, extend greetings to Elder David O. McKay, and assure him of our remembrance.—Richard L. Evans.

A SPIRITUAL FAMINE

Much concern has been caused in religious circles by the report of the Continuation Committee to the Interchurch Conference, recently held in Philadelphia, U.S.A., which states that Protestant churches in America are losing approximately five hundred thousand members yearly. Statistics and reports that are available from other countries indicate a proportionate loss the world over.

While many view this high figure with incredulity, observation of conditions as they are will serve to verify the prevalence of ever increasing indifference on the part of mankind toward all things religious. In a typical city in this country throngs of people may be seen on any Sunday wandering aimlessly about the streets or congregating at public houses while the churches have a superabundance of empty pews. In countries where music halls and show houses are permitted to do business on the Sabbath it is not unusual to see long lines of patrons waiting for admission, never giving a thought to the day or to Him who gave it to be kept holy.

While it is true that mere church attendance is not the principal concern in living one's religion, nevertheless, such marked decrease as has been noted in this one particular is indicative of a widespread and general falling away—the churches are losing their hold on humanity. Many reasons for the existing condition have been advanced. One expressed opinion is to the effect that the church and clergy are too busy with other matters to look after their flocks; another holds the radio and

the automobile accountable. The pruning of church roll-books is held as the chief cause by others; while some commentors ascribe this, as well as innumerable other evils for which they can offer neither remedy nor ready explanation, to the Great War. To quote from the report mentioned, as reproduced in the *Literary Digest*:

Probably all will admit that the World War, with its profound political, social, and industrial disturbances, has had a disastrous effect upon the Christian Church, well-nigh overwhelming Christian civilization, with its appeal to brutal instincts, its lowering of moral tone, and its benumbing influence upon the spiritual life of Christianity. To this must be added the deadening character of the materialistic movement of the age, which has brought influence, neglect and disregard of religious obligation to the very altars of the Church.

While the Church coffers have not seemed to suffer diminution, they have, nevertheless, given forth an unholy sound of the careless dropping of gold and silver, as though material offerings could make up for the diminishing sense of spiritual gifts.

The outstanding reason by others is said to be lack of harmony between denominations and between factions of the same denomination. This last mentioned probably stands foremost among the causes so far cited. With approximately seven hundred so-called Christian churches existent to-day, each differing from the others, the words of Paul to certain contentious Corinthians may well be applied:

For it hath been declared unto me of you, my brethren, by them which are of the house Chloe, that there are contentions among you.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?—1 Corinthians 1: 11-13.

Doubtless, each of the reasons previously mentioned plays its part in bringing about the disastrous whole, but the great underlying cause has been ignored—ancient prophecies foreshadowing a universal apostasy have found literal fulfilment—a spiritual famine is upon the land. Isaiah saw it thus twenty-seven hundred years ago:

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Isaiah 24: 5.

The words of the Prophet Amos which follow are in the course of fulfilment:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.—Amos 8: 11, 12.

As a man will die physically if deprived of bodily food for a prolonged period, and no more feel the need of eating, so will he become spiritually dead for want of spiritual food. There can be no substitute for the bread of life, and the churches of the world cannot supply that which they do not possess. It is as one faithful but discouraged member of a Protestant church stated it: "I have listened long to treatises—scientific, political, economic and social—in church; now I would like to hear something about God."

But the Lord has not left His obedient children without a means of escaping spiritual starvation. As Jacob and his sons were able to obtain food by traveling to Egypt during a material famine, so may the honest in heart receive spiritual sustenance by complying with the requirements of the Gospel of Jesus Christ, proclaimed by the Saviour while He ministered in the flesh, subsequently distorted by the craftiness of men, but restored anew to earth through the Prophet Joseph Smith, and in fulfilment of inspired prediction. This Gospel is the only way given whereby the world may be delivered from the prevailing spiritual famine.—R. L. E.

"THE INSTINCT OF LIFE"

DISBELIEF in conscious existence after the completion of this life is included within the tenets of many creeds. Regardless of outward profession there is inborn in man that which makes it impossible for him to look upon the change called death as the end of his being. Especially is this true of one who is advanced in years. The following writing from the pen of John Steven McGroarty, which appeared under the heading "The Instinct of Life" illustrates this truth:

What could be more interesting or more important for a man to know than that the life of which he is now a part will never end, but will go on forever through all eternity?

The way it came about that we were impressed with this fact was that when we had come to the little valley we found an old man there planting trees.

He was a very old man, near to a hundred years of age. And he was as busy at work planting the trees as though he were twenty-one and just at the threshold of life.

Why should a man so old plant trees that he could never hope to see grow and bear their burdens of leaves and fruit? And we asked him that very question. We asked if it was for his grandchildren that he was doing it.

And the old man answered and said: "Yes." He said it was for that, but it was also because there was no reason for him to sit idle in the shadows as though his work were done. "Because," he said, "life is never done. When they lay me in the grave here, that ends nothing for me.

I shall still continue. I will go on. Therefore, why should I fold my hands and sit idle? All eternity is before me, whereas, I am leaving only this life on earth behind me."

The quiet tone of the old man's voice, the great, deep light in his eyes, the serene look upon his face—all these impressed us more profoundly than we had ever been impressed with anything before. It fairly staggered us. Not that it was something we did not already believe, but because it was brought home to us by a fellow man standing certainly on the very border line between this world and the next.

The young man can reasonably hope for years on earth, but here was a man who could not possibly have that hope; and yet he was not only unafraid, but wholly unconcerned.

Also then, for the first time, it dawned on us that all old people take this same attitude. An octogenarian does not worry that he has only a little longer to remain on earth. He goes about his business as though life were still all before him.

And what does that mean? Why, it can mean only one thing. And that thing is that every man has the consciousness that the grave is merely the entrance to a life to come. He may tell you that he does not know whether he believes this or not; but, the fact that he keeps going is proof enough that he has that consciousness.

IN SWEDEN

On his way from Norway to Denmark, President James E. Talmage spent two days, August 24th and 25th, at the Swedish Mission headquarters in Stockholm. Missionaries of the Stockholm District, together with such other Elders labouring in adjoining Districts as could be reached, were called in, and a missionary meeting, the memories of which will endure in the souls of all who attended, was held on August 25th. Each of the fourteen missionaries thus assembled made an individual report as to his method of work, and results obtained, and solemnly attested his conviction as to the divinity of this latter-day ministry. President Talmage reviewed the reports, and gave suggestions, counsel and instructions. He laid great emphasis on the absolute necessity of every missionary being a source of information and inspiration to those to whom he ministers.

At this meeting Mission President Andrew Johnson was ordained a High Priest by Apostle James E. Talmage, following a unanimous expression of the missionaries to sustain their President in this exalted office and calling. President Johnson voiced his gratitude for the great blessing brought to him by this ordination, and his desire to honour the calling by making the best efforts of which he is capable to serve effectively therein.

Presidents Talmage and Johnson had personal interviews with the editors of the prominent newspapers of Stockholm, and rejoiced in the evident lessening of prejudice and the impartial consideration accorded by the journalists.

In the evening of the 25th a public meeting, attended by about two hundred persons, was held in the mission chapel. The services, conducted by District President Carl A. Soderberg, comprised, beside the addresses, excellent music by the Stockholm choir. President Andrew Johnson delivered a brief address, expressing the appreciation of missionaries and members, as also that of the friendly non-members present, for the personal visit of one of the General Authorities of the Church. President Talmage then gave an impressive discourse on the subject "Signs of the Times." The President spoke in English, and his remarks were translated into Swedish by Elder Soderberg. He expounded the Lord's prophetic utterances recorded in the twenty-fourth chapter of Matthew; pointed to the dread fulfilment of many of these predictions as already realized in part, and specified the greatest and surest sign of all, which stands as conclusive evidence that the coming of the Lord is near—the preaching of this Gospel of the Kingdom in every land as a witness to the nations.

CLAUDE N. MONSON, Secretary of the Swedish Mission

IN THE DANISH MISSION

THE coming of the European Mission President to this country was an event to which we had looked forward with joyous anticipation. President James E. Talmage arrived from Sweden on Friday morning, August 26th. The remaining part of that day and the whole of Saturday was used in going over the affairs of the Mission and inspecting building sites with a view to possible purchase of ground for new Mission headquarters and chapel.

On Sunday the President addressed the Sunday School, and in the course of his remarks stated that our Theological Class was one of the largest he had attended in the mission field. At the close of this session the Relief Society, Sunday School, Young Men's and Young Ladies' Mutual Improvement Associations, and the choir, served a dinner in honour of the President, at which all the missionaries labouring in this Mission, visiting Elders from other Missions, and members from outlying branches, including several from Malmo, Sweden, who had come over for the day, were the invited guests.

A special meeting was held in the afternoon, at which missionaries, members and friends assembled, the congregation numbering nearly two hundred. Short talks were made by District Presidents Niels J. Larsen, Niels P. Rasmussen, and Hans Andersen, all of the Danish Mission, and Lionel Danielsen of the Malmo District, Sweden, after which President Talmage occupied the remainder of the time and stressed very strongly the responsibility we bear as members of the Church of Christ.

The spacious hall was filled to its limit by a very select audience at the evening meeting. It is said that never before had a more cultured audience been assembled at Korsgade 11, for there were present professors, lawyers, teachers, merchants, and other people of prominence and influence. The meeting was addressed by Mission President Joseph L. Petersen, who spoke of our message to the world, its nature and import. President Talmage followed with a masterly discourse on the subject that had been announced, viz., "The Philosophy of 'Mormonism.'" The Copenhagen Branch choir, under the able direction of Local Elder Valdemar Jacobsen, rendered appropriate music during the Sunday sessions.

On the Monday following, the entire day and part of the evening were devoted to a missionary instruction meeting. All of the Traveling Elders of the Mission were present, and each one reported on his labours and bore his testimony to the divinity of this latter-day work. The meeting grew to be very impressive, many of the testimonies voiced by the missionaries being intensely uplifting and inspirational. Timely and forceful advice was given by President Talmage, who urged all to carry the gospel message with greater diligence than ever before.

President Talmage left on Wednesday morning, August 31st, for Berlin. The missionaries, members, and all others who attended our gatherings will long remember the wonderful privilege enjoyed.

The general condition of our Mission is good; baptisms are increasing, more diligence on the part of the missionaries is manifest; and so we have cause to rejoice.

JOSEPH L. PETERSEN, President of the Danish Mission

FROM THE MISSION FIELD

Doings in the Districts: *Hull*—A social was held on Saturday, August 27th, in the Gainsboro Branch at which games and refreshments were enjoyed by the members and many friends and investigators.

Sheffield—The Traveling Elders of the Sheffield District held their regular monthly missionary meeting at Sheffield on August 27th. Fervent testimonies were borne, and comprehensive reports given by those assembled.

Branch Conferences: Of the Gainsboro Branch, Hull District, on August 28th. The theme "The Book of Mormon" was treated by members of the Sunday School and discoursed upon by President Richard D. Hooper and Elder George S. Wright; and further developed throughout the entire conference.

Of the Nuneaton Branch, Birmingham District, on August 28th.

Of the Nuneaton Branch, Birmingham District, on August 28th. "Prayer" was the subject of the morning session, presented by members of the Sunday School. At the evening gathering brief discourses were given by Traveling Elders Harold E. Brown and Rulon F. Thompson, and members of the Local Priesthood.

Of the Woodhouse Branch, Sheffield District, on August 28th. "The Character of the Godhead" was the theme rendered by the Sunday School children. President Cecil B. Kenner and Elder Clinton L. Mills were the speakers in the evening.

Words from the Workers: The work in this District throughout the past month has been encouraging. We have plans under way for the reopening of one of the old branches wherein several of the adult members and many children are taking active interest in the work. Elders Gordon P. Owen and Ernest A. Hall, writing from Cheltenham, say: "The month of August has been one of gratifying success in missionary activity, and in work accomplished to further our cause. Street meetings have been held with remarkable success in this part; men have been reached in large numbers, and have fairly and earnestly listened to our message; new investigators have been found in hitherto barren and unfruitful places; and all effort earnestly expended has not failed to bring forth results."—*From President Carl E. Brown, Bristol District.*

DEATH

CRAVEN—Sister Lavina C. Craven of the Clayton Branch, Leeds District, died at her home on August 26th at the age of sixty-five. Sister Craven has been an active worker in the Church since her baptism in 1897. Funeral services were held in the Clayton Baptist Chapel on August 30th under the direction of President Elmer O. Zollinger. Elder Hyrum G. Jacobson and President Zollinger were the speakers; Elder Morris D. Ogden dedicated the grave.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN